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Mr. *Holyoke's*
ELECTION SERMON

May, 26. 1736.





*Integrity and Religion to be principally regarded,
by such as design others to Stations of publick Trust.*

A

S E R M O N

Preach'd before His EXCELLENCY,

Jonathan Belcher, Esq;

His Majesty's COUNCIL,

AND THE

A S S E M B L Y

of the Province of the

Massachusetts-Bay in New-England,

ON THE

Anniversary for the Election of

COUNSELLORS for said Province,

May 26. 1736.

By *Edward Holyoke, M. A.*

Pastor of a Church in *Marblehead.*

Exod. xviii. 21. *Moreover thou shalt provide out of all the People able Men, such as fear God, Men of Truth, and hating Covetousness and place such over them to be Rulers. ---*

Magistratus eligi debent, primo, libere et incorrupte sine Ambitu. Secundo, Religiose, i.e. Invocato prius Dei nomine et veluti Deo consulto.

Magistratus debent esse Pij et Religiosi, Justitiæ et Sinceritatis amantes, Osiores avaritiæ & Munerum, amantes Boni publici, Viri Fortitudine et Animi constantia præditi, non variis Affectibus ferantur; sed Virtutum omnium, imprimis autem Sobrietatis, Castitatis, honestæque Conversationis Studiosi. Bucan. Loc. Com. 49 de Magistratu.

Pudet me et Miseret, qui Horum mores cantabat mihi monuisse frustra. Terent.

B O S T O N, in N E W - E N G L A N D :

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In Council, May 27, 1736.

Ordered,

THAT *Anthony Stoddard & Samuel Welles, Esqrs;* give the Thanks of this Board to the Rev. Mr. *Edward Holyoke* for his Sermon preach'd Yesterday, before the Great and General Court or Assembly, and that they desire of him a Copy thereof for the Press.

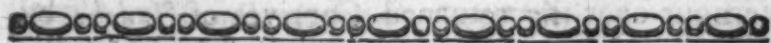
Attest. Simon Frost, Dep. Secr.





A N

Election-Sermon.



✠ Nehem. vii. 2.

— I gave to my Brother Hanani, and Hananiah the Ruler of the Palace, charge over Jerusalem : for he was a faithful Man, & feared God above many.



N excellent Pattern and Example this, (of *Nebe-miah* the princely Governour of *Judab*) for the Imitation of such as are in Places of superiour, magistratical Rule and Power ; and worthy to be copied, by all Kings and Princes of the World, and all that in subordination to them, have the Rule and Government over any People, if they mean

mean their Welfare and Happiness, or would themselves sit easy in the Places assign'd unto them; for that these excellent Qualities here mention'd are equally serviceable to the Governours of the World themselves, and to all such as are subject to their Rule and Authority.

The Words read give us an Account of the appointment of some to a Place of very considerable Weight and Trust, by *Nehemiah*, commissioned Governour over the returned Captives of *Judah*, by *Artaxerxes* King of *Persia*; which Post he had solicited for, from a Zeal to the Church and People of God; for being of the Stock of *Israel*, he sought the Interest and Welfare of his own People with all his Heart.

He had heard while he remained in *Persia*, in the execution of an Office of great Dignity in that Court, (being Cup-bearer to the King) by his Brother *Hanani*, mentioned 1 Chap. 2. v. and one of these Persons named in the Text; I say by him he had heard, That, tho' being return'd to their own Land, they had built the Temple in *Jerusalem* according to the Royal Mandates of both *Cyrus* & *Darius*; yet that the Holy City lay still in its Ruins, and the Temple unguarded, and the People therefore insulted by their envious and inhospitable Adversaries, who inhabited round about them: He therefore immediately upon his entring the Government, sets about the great Work for which he was sent, namely, to rebuild the great City and fortify it, to set up the Gates, the Barrs, and the Locks thereof; that they might, without let or impediment, keep the divine Law, and be secure in the Worship of the Temple of God; that he might re-
form

form the great Abuses of the Sabbath they had been guilty of, in Buying and Selling on that Holy Day. And in this he was oblig'd to be very resolute and severe, having the Nobles of *Judah* to contend with in the Affair, 13 Chap. 15. and onward: For this excellent Man well consider'd, That the upholding the public Worship of God in its Purity, and according to the Law, and making a Reform of Vice and Immorality in the Capital of the Country, would have a mighty Influence upon all the People, who all of them ascended there, several Times in a Year, to attend the Temple Worship.

In this Regard the Charge over *Jerusalem*, which he is said to conferr upon these Persons mention'd in the Text, was a very great Trust, and if well discharged, would have an happy Influence over the whole Land.

This great Trust he commits to to *Hanani his Brother*, & to *Hananiab*, distinguished here by the Post he already held under him, and stiled *the Ruler of the Palace*. The Place of his Residence being justly stiled so, for that * he lived like a royal Governour in great Splendor and Magnificence.

Upon the Expiration of his Commission, which was to continue but for a set Time, 2 Chap. 6. v. he prepares to return to give an Account to his Master of what he had done; and finds it necessary to appoint Governours over the City, which he had come on purpose to rebuild, fortify and reform.

* Pool in Loc.

This Charge, I say, he commits to these two Persons mention'd in our Text, and gives a very good Reason for it, *For he was a faithful Man, and feared God above many.* HE was, This Pronoun hath doubtless a Logical Reference to both the Persons here mention'd; but as it is singular, so can have a Grammatical Reference only to one of them, and this 'tis most likely was *Hanani* his Brother; because *Hananiah* the other, was before, one of his superior Officers, a sort of *Steward of the Household*. Whereby he had doubtless had large Experience of his Faithfulness and Integrity, and therefore could depend upon him in that Trust, he now commits to him; besides as he was a public Officer he must have approved himself to others, and so had an established Character in the City, and therefore there was no need to give a Reason, why he gives to such a Man as he, this important Charge: But since *Hanani* the other, was his Brother, Kinsman or Relative, it was necessary he should give a good Reason why he committed so great a Trust to him; lest he should incur a Suspicion of Partiality to him, on account of his Relation, and therefore he says, *He was a faithful Man, and feared God above many.*

Whence I make this incidental Note, *That when those who are in superiour Place of Power commit any Post of considerable Trust, to such as are related to them, it is expedient (with respect to the Reputation of their own Justice and Impartiality) that such should have those Qualities that remarkably fit them for that Station.*

This Character then, as I said before, must have a Logical or Rational Reference to both these Persons mention'd, and they were both of them *faithful Men that feared God above many.*

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The Word here translated *Faithful* comes from a Root that signifies to *Nourish* or *Nurse up*, and is most commonly translated as in our Text, from the Faith and Trust that is put in those, who have the Care and Charge of an helpless Babe, who cannot support and defend it self, nor to any effect complain, of the wrong done unto it; who therefore should always be such as are true, Faithful and Steady to their Charge; and such he committed the Trust of this City, who were Men of Integrity and Steadiness, as the Word is also used, Exod. 17. 12. were it is said that *Moses's Hand were steady*: When therefore this is given as a Character of the Mind, it denotes a Man that is not variable, a Man not easily turn'd from his Purpose; but of this I shall say more under the Doctrine.

And as they were Men of Integrity, so they were Men of true Religion, *for they feared God above many*. Religion the whole of it, is frequently express'd in the Scripture by some one particular Grace or Act of Religion, sometimes by *Faith in God*, sometimes by the *Love of God*, so here it is express'd by the *Fear of God*; and here the Character given is, *That he feared God above many*, that is, that they (for I have said the Character belongs to both) not only made a Profession of Religion, and lived in a general Practice of those good Morals required thereby, but from a full and thorough Knowledge of them; he look'd upon them as Men of true internal Religion and vital Piety: From the Words then, as I have thus consider'd them, I propose for our Consideration this Observation as apposite to the Occasion of this Day.

That those whose Province it is, to design others, to Stations of publick Trust, should have a principal Regard to their Integrity and Religion.

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There

There are it is true, other Qualities necessary to such as are invested with a public Character, as I shall say hereafter, but none that we ought to have such a Regard to, as these; and therefore I call these the principal.

And tho' in the choice of this Subject, I vary from many of my Fathers and superior Brethren, who (before me) have stood in this Desk upon the like Occasion, in that they have chosen to discourse of the Apostacy of this People of God, and drop their Tears over their Immoralities, while they urged all Orders of Men, both Civil and Sacred, to endeavour a Reformation of Manners, rather than to insist upon any Subject, that had a direct Aspect on the Affairs of the Day, and the Duty of the Electors to have a peculiar Regard to the Qualities of such, as are this Day to be constituted one Branch of the Legislature. Yet the Reason (I know) has been, very much, because they look'd upon it as an Impropriety, and altogether in vain, to speak of necessary Qualities, when the Persons themselves are already fix'd upon, and (in Effect) chosen before this; and that perhaps without any Regard to their Qualities, only that they are such as will be sure to answer that Party-Cause and Interest they are designed for.

When then, thus resolved, they come to hear the Arguments and Exhortations of the House of God, and here pretend to address Heaven for their Direction in, and a Blessing upon, their Elections, that they may be proceeded in, with Love and Peace, with Freedom and Uprightness; which I take for granted to be the original Design of these Solemnities; I say when they come, thus resolved to carry their Point, whatsoever Animosities, Heats and Contentions they kindle thereby. Or

An Election Sermon.

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Or when they neglect the divine Worship this Day, in order to attend some select *Functo*, where (without a Tho't of God) they concert the whole Affair; it is no other than a bold Prævarication with God, and such an impious Collusion, as gives us a melancholy Prospect, and bids us fear that God will take away *Wisdom from the wise, Understanding from the aged, and lead Counsellors away spoiled.*

And tho' we pretend not to Inspiration, yet we may very well apply to such, that of the Prophet Jeremy, 42 Chap. 20. verse, *Ye dissembled in your Hearts, when ye sent me to the Lord your God, saying pray for us unto the Lord our God. and according to all that the Lord our God shall say, so declare unto us and we will do it.*

If then I am not so sanguine as to imagine to persuade such, as by these Practices do in Fact declare as they did, 44 Jer. 16, 17. *As for the Word which thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever goeth out of our own Mouth.* Yet surely all are not of this Character; some I know there are that fear God, and greatly Reverence his Word, and will therefore always think, *Those Qualities best fit a Man for a public Station, which that Word of God plainly directs to:* And as they have asked the divine Direction this Day, so will act in the Uprightness of their Hearts: But if not, yet that of God to his Prophet is my Warrant, and shall be my Direction to go on, 3 Ezek. 11. *Go get thee unto thy People and speak unto them, and tell them, Thus saith the Lord, whether they will hear, or whether they will forbear.* And thus I proceed to the Consideration of the Observation I have already noted from the Words, *That those whose Province it is to design others to Stations of publick Trust,*

Trust, should have a principal Regard to their Integrity and Religion.

Herein are plainly contained these Propositions,

I. Prop. That it is the Province of some to design others to Stations of public Trust.

II. Prop. That in this Designation, they should have a principal Regard to their Integrity and Religion.

I. Prop. *That it is the Province of some to design others to Stations of public Trust.*

This Proposition naturally offers itself to us in these two Parts,

1. A public Station is a place of Trust.
2. It is the Province of some to Design others to these Stations.

I shall speak to these Heads and so to this Proposition in but brief and general Manner.

And,

I. *A public Station is a place of Trust.*

And how great is that Trust! It is true, This Trust is greater or less, according to the Degree of the Importance of their several Stations; but all that is dear to a People, is in general Intrusted with those who are in public Stations.

Our Lives and our Interest, our civil Privileges and Immunities, and our Religion too, are all intrusted in their Hands; some one or other of these, every Man in a public Station, is in some Measure intrusted with, whether he be in a civil or military Post.

The

An Election Sermon.

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The military Officer hath (especially in the Time of War) the Care of our Lives and Interest too.

By his diligent Watch and Guard it is, that God sometimes draws a Line of Protection round about us, and the Land of unwalled Villages is safe from Fear.

By his Conduct and Bravery it is, that God sometimes gives Conquest and Victory to his People, when they are of good Courage, and play the Men, for the Cities of their God.

Again, He that in civil Regards is in a public Station, and that consider'd either as legislative or executive, hath the Care of our most valuable Interests, committed to his Trust.

The peaceable and quiet Enjoyment of our Interest, is intrusted with those who are in executive Place of Power: Our civil Peace is put directly into their Charge, and much of our Religion is under their Guard and Protection.

To them is committed the Dispensation of that distributive Justice, so necessary to the Happiness of any People: and with them it lies to punish the Breaches, that are from Time to Time made upon that commutative Justice and Righteousness, so necessary to their Trade and Commerce.

Again, Such as are, in a legislative Consideration, in a public Station, have an high Trust committed to them; even our civil Liberties and Privileges, and the Cause of Religion too. It is these that prepare the civil Sword which is put into the Hands of the executive Officer, and give it Keeness and Terror, by the severe Sanctions of those wholesome Laws, which from Time to Time are enacted against Vice and Immorality.

These

These have it greatly in their Power to encourage Religion and Vertue ;

By placing strong Guards about all our religious Enjoyments ;

By enacting such Laws whereby the Worship of God may be promoted, and his holy Sabbaths more strictly observed ; which alas ! are highly neglected, tho' the careful Observation of them are found to be the best Means of securing the Religion of a People.

By strengthening the Hands and encouraging the Hearts of such as are properly the *Ministers of Religion*.

With these it lies to take Care of the Means of Education ; without which we shall soon become an ignorant and a barbarous People

To make our Schools of Learning more effectually answer the Ends of their Institution.

To take Care of our College, that Seminary of Literature and Religion, the early founding of which was one of the greatest Glories of our Fathers, and a Proof both of their great Wisdom and Religion.

Again, To these is committed the Care & Trust of our valuable, civil Liberties and Privileges ; and it is by their loyal and dutiful Behaviour that they are yet continued to us, as it is certainly in their Power, by a froward and uneasy Carriage, by Stubbornness and Contumacy, to betray them all ; and intirely defeat all the Good that was ever design'd us, by the Royal Indulgence in the valuable Charter, which we (by the Favour of God) yet enjoy. Thus have all those who have any Share in the Legislature, a great Trust committed to them.

But then,

Our *Commander in Chief* hath all these valuable Interests of the People, committed to his Trust.

As they lie divided among the several Officers in public Station, either in the military Order, or in the civil Power, either Legislative or Executive; so is the Trust of them all united in him.

The Lives and the Interest, the civil Liberties and Privileges, and the religious Concerns of this whole People, are all under his Care; and it greatly lies with him, as to advance, assist and encourage them all; so to dishearten and discourage the Attempts and Endeavours of the most zealous Patriot, for the promoting and strengthening these Interests of a People.

Thus I have briefly consider'd the great Trust that is committed to such as are in a public Post and Station: This is the Matter of Fact.

But then,

How came they possess'd of this Trust, and who hath committed this Charge to them?

I answer, *He whose Kingdom ruleth over all.* 8 Prov. 15, 16. *By me Kings Reign, and Princes decree Justice, by me Princes Rule, and Nobles, even all the Judges of the Earth.*

And as God hath done this sometimes by a peculiar Designation to such Station, by the Mouth of some inspired Person, as in the Cases of *Saul* and *David*, and some of the Kings of *Israel*: So is this generally in a providential Way and Manner.

For as Rule and Government is absolutely necessary in the World, and the Peace, Welfare and Happiness of a People depend upon it; so is it necessary to the securing Religion and the Glory and Honour of God, and hence he claims it as his Privilege, to appoint over the Children of Men, whomsoever he will.

And

And therefore what Trust is committed to such, is committed to them by God; they Govern and Rule for him, and he will expect an Account, and that a severe one, from all Kings, Princes and Governours of the World, from all who have had these Trusts in any Regard, committed to them, how they have answered that Trust.

Every Kind of Power then and Manner of Rule (as they are very various) is of God; and therefore the Apostle tells us in that 13 Rom. beg. *There is no Power but of God, the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist shall receive to themselves Damnation.* Whereby a dutiful and loyal Behaviour towards such as are in Power, is secured, from a Consideration of the Ordination and Appointment of God himself, by whose Authority they act. And therefore (saith the Apostle) *Let every Soul be subject to the higher Powers.*

I mean not by these Texts, so often abused to that Purpose, at all to Recommend the senseless Doctrine of passive Obedience and Non-resistance; a Doctrine calculated for none, but a Nation of Slaves.

All Forms of Government originate from the People; that is, God in his Providence hath influenced them; some to fix upon one Form of Government, and some upon another.

While some reserve the greatest Part of the Power to themselves, others invest some of the Nobles and great Families among them with that Trust; while others chuse to submit themselves to a Monarch, and delight in one supream Magistrate or Head over all the Estates of the Realm.

As

As these Forms then have originated from the People, doubtless they may be changed whensoever the Body of them choose to make such an Alteration in their State.

And therefore may they much more determine the Person and the Family, which they choose should Reign over them.

And this Principle lies in the Foundation of that wonderful REVOLUTION, the happy Effects of which, we feel this Day in the auspicious Reign of a great KING, of the august House of HANOVER, in which illustrious Family KING WILLIAM the Third, (of immortal Memory) took the wisest Measures (and it was none of the least Actions of that great Monarch) to establish the Succession of the British Crown.

And may the God who rules UNIVERSAL KING, *|| speak concerning the Royal House of his Servant, for a great while to come*; and continue One of that Protestant Line; to Lead, Guide and Rule those reformed Nations, and defend them as the powerful Bulwark of the Protestant Interest, till the universal Reformation of the Church of Christ.

This Trust which God is committing unto Kings, and by them to all that are in Stations of Trust subordinate to them; is to be used for God, and the Happiness and Welfare of that People, among whom they exercise their Authority.

This shall suffice for the first Head under the first Proposition, *That a public Station is a place of Trust.*

I proceed to say,

2. *It is the Province of some to design others to these Stations of public Trust.*

For as the *Body Natural* as the *Apostle* speaks †, *is not one Member but many.* So is it also in the *Body Politic*, *And God hath set the Members every one in this Body* (as well as the *Body Natural*) *as it hath pleased him.*

And here it is, as in the *Body Natural*, some *Members* are more honourable & some are less so : For as the *Offices* to be executed among a *People* are many & various, so is it necessary, there should be various *Orders* and *Degrees* of *Men*, superior and inferior ; and it is the *Province* of those who are in superior *Station*, to appoint to *Office*, such as are inferior, & to act in subordination to them.

So is it the *Province* of the *King* as supream, or because he is the supream *Magistrate*, to appoint others to *Office* ; and this is done in a various *Manner*, either mediately by the *Power*, with which he hath before invested those, who are near him and round about his *Throne*, or immediately and in a direct *Manner* ; so he delegates his *Power* and *Authority* to the *Governours* who are sent by him, and set over any *People*, to represent among them his *Person*, and to execute in his stead, a great Part of the regal *Power* : To whom, when they are thus constituted by him, it belongs to design others to *Places* of *Trust* under them.

And according to the various *Constitutions* of several *Governments*, this *Power* is communicated to others in a various *Manner*.

† 1 Cor. 12. 14.

And such is the Power which the Electors this Day are invested with by the Royal Charter, to choose one Part of our Legislature, and with the approbation of His Majesty's Representative, to design them to a Place of very great Trust.

And thus I shall leave the first Proposition, *That it is the Province of some to design others to places of public Trust.* I proceed to the

II. Prop. *That in this Designation they should have a principal Regard to their Integrity and Religion.*

If those who are in such Authority answer their Duty, and rightly execute the Powers committed to them, then those that are thus intrusted, must be fit for that their Trust; and therefore they who design them to those Places, ought to consider their Qualities and Dispositions, and therein their Ability to discharge the Duties of that their Trust.

I shall speak to this Proposition in this Manner,

1. *Shew what we are here to understand by Integrity.*

2. *What we are to understand by Religion.*

3. *Prove the Proposition, That Integrity and Religion should be principally regarded, by those that design others to Places of public Trust.*

I. I shall shew, *What we are here to understand by Integrity.*

Here I shall speak of this Quality, not ethically, or as a moral Vertue; because I must presently speak of it, as a Part of the Character of a Man of Religion.

gion, by which all those Qualities that are denominated by ethical Writers, moral Virtues are intirely absorp'd and disappear, as the feeble Light of the Stars, when the Sun ariseth shining in his Strength.

So the dim *Light of Nature* is of little use to guide us in our Way, when we have the more glorious Beams of the *Sun of Righteousness*, shining upon our Path.

But I shall consider this as a natural Quality : Natural, I mean, in Contradiction not to moral but acquired.

For as Men by their Regard to the Duties of the Religion of our Lord and Saviour, which they profess, may attain to a great Degree of this Endowment; so the Disposition thereto in some Men, may be such, that it may be consider'd as Natural.

By Integrity then I understand, *That natural Turn of the Mind, which disposes a Man to act steadily and uniformly in all his Conduct, with an honest Regard to the various Interests that are intrusted with him, whether Public or Private.*

It is true, as our Nature is corrupt, and intirely deprav'd with Sin by the Fall, so there dwells in us no good Thing; and there are in us the Stamina or Elements of all Sin: But yet there is nothing more evident, than that we are not alike inclin'd to all, but more to some Sins than others; so are some Men much less inclin'd to any Breach upon Truth and Uprightness, than others.

And whether we can give a proper Reason for this, that shall satisfy us Philosophically, or not, yet the Fact is evident.

And

And it appears very much to be natural, both, because we find this continu'd frequently from Father to Son: And his Father's Steadiness and Integrity, or his Insincerity and Turn to Cunning and Design, is plainly visible in the Son that comes after him: And for that, we frequently see Men remarkable for this Quality, that not only have no Religion, but that scarce pretend to any; yet are they such as from this natural Cast, we are very ready to trust and confide in.

This then is a Turn of Mind that is very serviceable in the World, and of itself recommends a Man greatly to our Liking and Esteem: For tho' this Quality will never serve a Man in spiritual Regards, saving, that such an one is nearer the Kingdom of God than another; yet has it often done excellent Service in the secular Affairs of the World, and in the civil Societies and Communities of Men: Thus I shall close this Head, *What we are here to understand by Integrity.*

I proceed to say,

II. *What we are to understand by Religion.*

According to the Expression of our Text then, we are lead to say in general, That the Man of Religion is one that *Fears God and keeps his Commandments.*

As here is doubtless to be understood, one that makes a Profession of Religion, and explicitly declares his Resolution, for the Service, Honour & Glory of his God, so hereby is not to be understood the external Professor only, however exact & formal he may be

be in this Respect ; but the Man of true vital Religion ; the Man who hath the Interest of Religion at his Heart, as well as upon his Tongue :

The Man that acts from a Principle of divine Grace in the Soul : He who is influenci'd in all his Actions by the Views of another World ; who *lives his Life in the World, by the Faith of the Son of God* :

Such an one as is not influenci'd in his Duty to God, (I mean in the external Profession of Religion) nor in that to his private Neighbour, his Country or his People, by any little & sinister Views of worldly Honour or Advantage : But can wait for the promis'd Reward of all his sincere, tho' imperfect Actions, till after Death :

Who infinitely prefers his Acceptance with God, and the blessed *Euge* he Hopes for, from the great Judge of all ; to all the vain popular Applause, that can be given by Man :

In a Word, He that makes the Word of God his Rule, by which he acts steadily and uniformly, according to the Dictates of a pure and upright Conscience :

This is the Man of Religion, whose Motives, Ends and Designs, in all his Actions, both in public and private Life, are great and noble, right & true.

I proceed,

III. To prove the Proposition, *That Integrity and Religion should be principally Regarded by those that design others to Places of public Trust.*

And here, The Manner of the Expression of this Proposition implies, That there are other Qualities requisite

requisite to the proper Execution of such Trusts, in relation to which, these are the principal.

And it is very true, There are other Qualities necessary, besides Honesty and Religion; such as a good Understanding, Knowledge and Wisdom.

For it is not every honest and religious Man, hath a Pretence to any one, much less to all of these.

And to have such in Places of public Concern, who are weak & low in their natural or acquired Accomplishments, tends to render the Government base and contemptible.

Such then as are in public Stations, ought to be Men of a good Understanding, Knowledge and Wisdom.

1. They should be Men of a good Understanding.

Men of good intellectual Powers, that have a Capacity, when they apply themselves to Business, to understand the Duties of their Station; that so their Weakness may not be a Snare to them, while they are lead blindfold by others, and made the Tools of a Party, and become the Property of Men of Trick and Design.

2. Such as are in public Stations should be Men of Knowledge.

That is such Knowledge as is proper to the Stations which they sustain: This therefore is various according to the Variety of public Stations in which Men are plac'd.

Such

Such then as are in superior public Stations, should be such as were the Men of *Isshachar* †, Men that had Understanding of the Times to know what Israel ought to do.

Such ought therefore to be Men of political Knowledge; knowing and understanding in the Laws of their People; and well acquainted with the Constitution and Interests of that civil Polity and Government, in which they act their Part.

And as the former Head respects the Faculty, so this doth the Application of that Faculty: And there are many Men of good natural intellectual Powers, who from the Narrowness of their Circumstances, and the necessary Diligence in the Business of their Callings, have no Time to spend in procuring that Knowledge, whereby they would otherwise be very fit for public Offices & Stations, according to that of the Son of *Sirach* ||, *The Wisdom of a learned Man cometh by Opportunity of Leisure, and he that hath little Business, shall become wise: But how can he get Wisdom that holdeth the Plough, and that glorieth in the Goat, that driveth Oxen and is occupied in their Labours, and whose Talk is of Bullocks. They shall not be sought for in public Counsel, nor sit high in the Congregation, they shall not sit on the Judges Seat, nor understand the Sentence of Judgment.*

Again, Some thro' their Idleness and Indolence suffer a good Understanding to lie barren and uncultivated.

So that a good Understanding only, doth no way qualify a Man for such Stations, unless it be

† 1 Chron. 12. 32. || Eccles. 38. 24, 25, 33.

inform'd and enlightned, with that Instruction and Knowledge, proper for the Station he is assign'd to.

3. *Such as are in public Stations, should be Men of Wisdom.*

This Head is very different from the former, for that, a Man may be endow'd with great Treasures of Knowledge, and yet be far from Wise & Prudent.

Knowledge consists in the Possession of a great Number of Ideas, and *Wisdom* in the proper Application of them, to our several Needs and Purposes in Life: So that, Knowledge doth by no Means certainly imply Wisdom: And the greatest Clerks are not always the wisest Men.

It is true, the Man of Knowledge will shine in the beauties of Discourse; and as most Men are apt to judge superficially, so will they be ready to imagine, that he that can speak so finely, must also be a Man of equal Wisdom: But it is very certain, That to Talk well and Act wisely, are very different Talents; and oftentimes, do not meet in the same Person (unless where the Genius is great and superior): but frequently, the more remarkable he is for the one, the less so is he for the other.

Wisdom and Prudence then are very necessary for such as are in public Stations; whereby they may understand how to lead and govern the various Inclinations & Tempers of Men, the various Parties they have to do with (for there will always be such) and the various Interests which such Parties pursue; so as to bring Good out of Evil, and advance, sometimes, the Interest of the Public, by such as mean nothing less.

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These Qualities, then, of Understanding, Knowledge and Wisdom, are all necessary to Stations of public Trust; and yet, these are not mention'd in our Text: but, rather such are sought for as are Men of Integrity and Religion.

And this for several Reasons; 1. *Because there is not so much need of urging the choice of Men of natural Powers; for that these Qualities are what Men are generally apt to look first at: Often imagining, that the Capacity of doing Service, and the Power and Ability to answer all the demands of the Place they sustain, constitutes them fit and proper Persons for that Station.* 2. *Because such is the Corruption of our Natures, that it is easier to find those that are fit for a public Station, as to their natural Powers, than such as are properly qualified by Morals.* And then, Once more; *Because a moderate Degree of these natural Qualities, when they are well balasted with Integrity and Religion, is much more likely to procure the Welfare and Happiness of a People, than the highest Degrees of these natural Powers, when they are without the Moral: And therefore are Integrity and Religion to be look'd upon as principal Qualities in those, who are design'd to any Places of public Trust. Which Things are some Proof of the Proposition. But I proceed to a more direct Proof of it in three Things.*

1. *The Examples we have in the Scriptures, of the Care which the good Kings and Governours over the People of God have taken in this Regard, are our Direction herein.*

As we are to yield a strict Obedience to the proper Precepts and Directions of the Word of God, so are the Examples which we have there recorded, of holy Men, to have a great Weight with us; for

for as the Apostle tells us, † *Whatsoever Things were written aforetime, were written for our Learning.* And * *That all these Things hapned to them for Ensamples, and are written for our Admonition.*

We find then, that those that had the Character of good Rulers, have made this their Care, to put such in Places of Trust, as were Men of Religion, and a strict Regard to the Law of God. Such is the Example of *Moses*, who was a King in *Jesurun*: For when he set Officers over the People, and gave them that Charge, 1 Deut. 1. 15, and onward, *And I took the Chief of your Tribes — and charged them at that Time, saying, hear the Causes between your Brethren, and judge righteously; ye shall not respect Persons, nor fear the Faces of Men, for the Judgment is God's.* It is hence evident, That those who had this Charge, were such as he esteemed Men of Integrity, and a strict Regard to that Law of God which he put under their Administration.

So when the good King *Jehoshaphat* appointed his Officers to public Trust, he gave them that Charge, 2 Chron. 19. 6. — *Take heed what ye do, for ye judge not for Man, but for the Lord; wherefore let the Fear of the Lord be upon you.* This being his Charge then, we cannot imagine, but that he took the greatest Care to commit this Trust, to Men whom he could confide in, that they would answer the Charge so given them: Even Men of Integrity and Religion.

And such is the Example we have in our Text of *Nehemiah*, the pious Governour of *Judah*, who regarded the Integrity and religious Fear of God, in these his Officers, before every other Qualification; esteeming *that* a sufficient Reason, why he gave them the Charge of the City of God.

† Rom. 15. 4. * 1 Cor. 10. 11.

2. *We are directed to this in the Word of God.*

Exod. 18. 21. *Moreover, thou shalt provide out of all the People — Such as fear God, Men of Truth and hating Covetousness, and place such over them, to be Rulers of Thousands, and Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens.*

It is true, This is the Advice of Jethro, Moses's Father in Law, but it must be look'd upon as the Direction of God, if we consider what follows, 23 v. *If thou shalt do this Thing and God command thee so.* As then the Government of that People was a proper Theocracy; so we are not to imagine, that Moses would make such a considerable Alteration in it, without the divine Direction: And therefore as he followed this Advice, we are to consider it, as the Direction and Approbation of God himself.

We see here, that this Direction to Men of Uprightness and Religion is given with respect to some of the lowest Officers, even to the Rulers over Tens, that they shou'd be *Men fearing God and hating Covetousness.* How much more then are these Qualities necessary to the superior Officers, and such as Rule over the Thousands of Israel.

And therefore have we a particular Direction given by God to Moses, as to the supream Magistrate, that he should be a Man that regarded the divine Law, in all his Rule and Government over the People. Deut. 17. 18, 19. *And when thou shalt set a King over thee, when he sitteth upon the Throne of his Kingdom, he shall write him a Copy of this Law; and he shall read therein, that he may learn to fear the Lord his God, and keep these Statutes and do them, that he turn not aside from the Commandment, to the right Hand or to the Left.*

3. *That*

3. That such should be design'd to Places of public Trust is evident, because it is only such as are so qualified, will answer the Trust reposed in them.

When such as are thus intrusted answer not to the Importance of their Trust, it is always a Reflection upon their Constituents, and intimates a Deficiency of their Wisdom.

As the ultimate and general End of all the Actions of Men, and so of Government, ought to be the Glory of the divine Being, so the next & more immediate End, is the Happiness of the People.

This then ought to be the next and immediate Purpose of such as are in Place of superior Power, and have the Authority of designing others to Places of public Trust. And as it is a principal Part of Wisdom to pursue any End which we propose to our selves, in that Manner that shall best and most certainly attain it; so it is certainly the most egregious Folly, to defeat by any of our Actions, that very End, which by such Actions we profess to endeavour after: And this (by the way) is the Reason, why all Sin is Folly.

Now it will doubtless be universally allowed, that they that are in superior Places of Power, such as are to give Authority and Power to others, ought to act wisely: Which, if they design the Interest and Welfare of a People, they do not, when they dispose of the Offices of public Trust to such as are not Men of Integrity and Religion; because such as have no claim to these Characters, will by no means answer the Trust reposed in them, by such Constitution and Appointment; for that such are evidently deficient in those valuable Endowments, which

which are always necessary to the Weal and Prosperity of such as they govern.

But as Religion grasps in it all those excellent Virtues, both personal and social, that tend to procure and establish the Privileges, the Interest, and the Religion of any People ; so he that deserves such a Character, must, generally speaking, be the fittest Person of all others, to have these arduous Affairs committed to his Trust.

I shall therefore here consider several of those truly noble Qualities, productive of the public Weal, which are the genuine Effect of Religion : And which therefore it binds a Man to act according to, whatsoever public Character he is invested with.

And they are such as these, 1. Integrity and Uprightness. 2. Courage & Fortitude. 3. Largeness of Heart productive of a public Spirit. 4. Justice and Righteousness. 5. Liberality, in Opposition to Avarice or a sordid View to a Man's own private Interest.

1. Integrity and Uprightness is a Quality necessary to a Man in public Station, which is the genuine Effect of Religion.

I before consider'd Integrity as it is a Disposition of the Mind, which is more natural to some than others. I now consider it as it is a divine Vertue. And so,

It is that Habit of the Soul, whereby a Man is always inclin'd to act agreeably to his Conscience with every Man. (For I here consider this Head, only as it has regard to our Actions toward Man) And so will he that is a Man of Integrity, act in Truth and Sincerity with all

all with whom he hath to do. He is in this respect
** an Israelite indeed in whom there is no Guile.* As
 he will not only, not lie to his Nei'bour by the
 Word of his Mouth; so neither will he by any of
 his Actions; for we may as well do so by the lat-
 ter as the former: As such an one is a Man of no
 Artifice or Dissimulation, so will he not delight in
 any ambiguous Manner of Expression, whereby he
 may afterwards flatter himself, he is clear from any
 Obligation, which yet he knows his Nei'bour tho't
 he had, by such Expressions, laid upon himself.

Such an one speaks what he means, and his Words
 truly disclose the Intent of his Heart: And he ho-
 nestly Designs to act according to his Word, and
 always doth so, unless unavoidably prevented. And
 it is not any Disadvantage which will accrue to
 him by his Faithfulness, that will make him forfeit
 his Integrity; † *For such a Man sweareth to his Hurt
 and changeth not.*

Now this, I say, is an Habit of the Soul: He is
 honest and upright, not in this particular Affair, and
 at such a particular Time, or with respect to such
 particular Persons, but he is so, as he hath always
 a conscientious Regard to his Actions.

And this Virtue or Grace is the genuine Fruit
 and Effect of Religion, as it is analogous to one
 of the Perfections of God, whose Image it is the
 End and Design of Religion, to restore to the Soul;
 and therefore it demands this Quality of us, accor-
 ding to one of the Precepts of that divine Law,
 which the religious Man professes to be the Rule
 of his Life, and that he is under the highest Obli-
 gations to be obedient unto.

* John 1. 47. † Psalms 15. 4.

And when he that hath that natural Turn to Truth and Integrity, as we have before consider'd it, hath also his Heart sanctify'd by Religion, What a Firmness doth it give to this noble Disposition of the Mind! And it appears in all his Actions, and it is impossible to warp him from his Duty to God, and the Trust that is reposed in him; and he saith with *Job*, * *Till I die I will not remove mine Integrity from me: my Righteousness I hold fast and will not let it go, my Heart shall not reproach me so long as I live.*

The Man of true Integrity acts always under a Sense of his Duty to God, for that he can never hope otherwise to dwell in his Presence, according to that of the *Psalmist*, *Ps. 12. Who shall dwell in thine holy Hill, he that walketh Uprightly and worketh Righteousness, that speaketh the Truth in his Heart.*

And it is this Motive and Principle of the Action that distinguishes Integrity from that unamiable Vice of *Obstinacy*, which very much Troubles any Community, where the Leaders of it, pretend to Steadiness of Truth and Virtue under that Disguise: For as *Obstinacy* is a bigotted Resolution to abide stiffly by any Determination whatsoever, once made; so by this Stiffness, which hath the Face of a proper Constancy, it often mimicks Integrity. For as the World, which seldom judges wisely of Things, generally account of a Man's Integrity, according to the Steadiness of his Action, (tho' this of it self is no Virtue, only as it is apply'd and directed,) so are they apt oftentimes to mistake Obstinacy for Uprightness; tho' they very widely differ from one another.

* *Job 27. 5, 6.*

For,

The Man of Truth and Sincerity acts steadily, because what he doth he is satisfied is just & right, and his Duty ; according to the Character he sustains. But,

The Man of Obstinacy acts steadily, because he vainly delights in the Character that is given him, as not apt to Turn or Change. And tho he forfeit any of his Interest, by this his Stiffness, which is very likely to fix his Character for Truth and Sincerity : yet if he be not, in other Regards, a Man of uniform Virtue, it only shews, that he is less covetous, than he is proud ; and that from the Enormity of this Vice, and the violent Attachment to his own Will, he had rather himself suffer, and make every one else, who has had any Dependance upon him, suffer with him, than make any Abatement of his Stubbornness & Pertinacity. Whereas the most upright Person and steady too, to Truth and Virtue, if he be a Man of any Modesty, as he will alter as often as he receives good Reason for it ; so will he open his Eyes to receive Light, and be ready to hear the Reasons that are given to perswade him to change ; tho' he always acts steadily and uprightly according to his present View of Things.

So that he is one that may be depended upon, and Men put an intire Trust and Confidence in such a Man, which is an unspeakable Advantage in all the Affairs of Life.

2. *Courage is a Quality necessary to him who is in a Place of public Trust, which is the genuine Effect of Religion.*

The Man of Religion is such an one as he in our Text, *he fears God*, and for that Reason he doth not fear Man : He is one of those, who hath taken

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that Advice of our Lord, * *Be not afraid of them that kill the Body, but fear him, who, after he hath killed, hath Power to cast both Body and Soul into Hell.* The truly religious Man doth all his Actions as to God, that is, as in his Presence, and for his Glory and Honour; and such an one is ready to suffer in the Cause of God, or when his Conscience tells him it is his Duty.

And thus Religion influences a fearless Behaviour in all Stations of public Life.

This gives Life and Spirit to the Soldier, when *Thousands fall at his Side, and ten Thousand at his right Hand.*

Religion fixes the Courage and Resolution of the executive Officer in civil Power, when he causes the Sword of Justice to fall with irresistible Force upon the Head of the guilty Criminal.

From hence proceeds Firmness and Stability, in all public Counsels and Debates: and the Patriot, if he be a Man of true Religion, always speaks his Mind freely, regardless whom it will offend, when he thereby keeps a good Conscience, for in this Case, as much as in any, is that of the wise Man true, Prov. 29. 25. *The Fear of Man bringeth a Snare, but he that trusteth in the Lord, shall be safe.*

He that relies upon the Protection of God, shall be safe from the Designs and Resentments of all such as he offends, when thus he doth his Duty. For such an one saith with the Psalmist, † *In God have I put my Trust, I will not fear what Man can do unto me.*

* Luke 12. 4, 5. † Psalm 56. 11,

3. Largeness of Heart is another of those Qualities, which is the genuine Effect of Religion, and necessary to such are in public Stations.

As it is the Tendency of Religion to dilate the Soul, so it is the End and Design, the Beauty and Excellency of it, to release the Mind from that narrow, contracted State which Sin hath shrunk it into.

True Religion divests a Man of Self, and gives him a generous and extended Concern for all that are round about him. For this is a natural Effect of true Love to our Neighbour, that is the distinguishing Mark of genuine Christianity: For that our Lord Jesus Christ hath given it as an infallible Token whereby all the World might know his Disciples, * *Hereby shall all Men know that ye are my Disciples, if ye Love one another.*

This Love, as it is an active Principle, so it doth not centre in it self. If Charity begins at Home, yet it does not end there: But the Man endowed with this Grace is always active in doing good to others, when he hath an Opportunity: Yea He rejoices to see all that are round him, in Prosperity; nor envies his Neighbour, when he rises above himself. He abhors those Actions which we justly call mean and little, as what are as truly forbidden by the Law of Christ, as any of those Actions which we are more ready to stile sinful & immoral: For Actions that are little and mean, are a direct Contradiction to Christianity; which more than any other Religion, more than any one Set of Principles whatsoever, tends to enlarge the Heart, and influence to great and excellent Actions: And it is

certain that he that hath a narrow, selfish and little Soul, can never be a Christian.

When, then, the Man in public Station is a Man of Religion too, he will disdain to act from any little and sinister Views: They are no Temptation to him; but he endeavours to answer the Duties of that Station, let the Event and Issue of such his Actions be what it will.

And tho' his Honour, Repute and Esteem with Men be dear to him, yet when they come in Competition with the Honour of God, and the Peace of his own Conscience, they appear to him, as indeed they are, Things of little Value.

And if by his acting in a generous, open and disinterested Manner, he pleases neither Party, because he has not forwarded according to their Hopes, their little and private Designs; yet a consciousness that he has acted according to the Obligations of that Religion which he professes, is such a Satisfaction to his Mind, that he is little affected with the Resentments which such his true and generous Behaviour may have raised against him.

This Magnanimity and Expansion of Heart, as it is necessary to Men in public Station, so is it the genuine Effect of true Religion; for hence it is that we sometimes see the Man of mean Extraction, and of the courser Employments of low Life, by true Religion attain to that greatness of Mind, that is often found wanting in such as are the Sons of Nobles, and have had the most open and generous Education. So necessarily does Religion enlarge the Soul; according to that of the Psalmist, Psal. 119. 32 *I will run the Way of thy Commandments when thou shalt enlarge my Heart.*

A. Justice

4. *Justice and Righteousness is another necessary Qualification of the Man in public Station, which is the genuine Fruit of Religion.*

This Quality, I say, is necessary to him that is made, any way, a Ruler over Men; according to that, 2 Sam. 23. 3. *He that ruleth over Men must be just.* Hence Job says, when speaking of himself in his judiciary Quality, * *I put on Righteousness, and it clothed me: my Judgment was as a Robe and a Diadem.* It cover'd him all over as a Garment; it was his Glory and Beauty, and gave a Lustre as the Jewels of a royal Diadem.

This is perpetually found where there is true Religion, for it is always a Part of the Basis of it: And that Man's Religion is bottom'd upon the Sand, that hath not this divine Virtue in the Foundation of it.

Those Virtues which the Heathen call'd Moral, and in which lay their highest Attainments, our blessed Saviour hath made a Part of the Christian's Duty, by the Precepts of the Gospel: But then, they are but a low Part of it, and but the ordinary Attainments of a Christian: But however, absolutely necessary to Christianity, and he can never be a Christian that wants them.

So that whatever necessity there is, of Justice and Righteousness in public Life, the Man of Religion will certainly be possess'd of these Qualities: And we may depend upon a rigorous Impartiality in the Execution of every Office he sustains.

7 Job 29. 14.

5. *Liberality*

5. *Liberality, in Opposition to Avarice, or a sordid View to a Man's own Interest, is another genuine Effect of Religion, necessary to Men in public Station.*

He who wants this Vertue, or which is all one, he that is properly a covetous Man, whose Affections are wrap'd in worldly Gain, cannot be a Man of true Religion; for the Love of God (in which consists the Essence of Religion) can never dwell in such a Soul.

For if it be true as our Lord tells us, * *He that loveth Father or Mother more than me, is not worthy of me.* How much more is it true of him that prefers his Money to God! Is it possible that God should dwell in that Heart, where he sees such an Idol in the highest Seat of the Affections? No; but it is impossible such an one should have any Love to God. Such a Soul knows no Fervours of Devotion, they are Strangers to his Heart. He has no Aspirators after secret Communion with any God but *Mammon*. The Thots of the pure and holy converse of the heavenly World, give him no Delight; neither if he were there could he take the least Satisfaction, unless he finds the Apostle's mystical Description of that Place, *literally true, || That the Streets of it are of pure Gold.*

The Man of true Religion then, will be just his Reverse: who as he has the highest Regards to the spiritual Entertainments of Heaven, which are the Riches of Righteousness, so will have but a mean Opinion of those of this present Life; and as he is not anxiously careful for these Things, so will he never make any Breach upon his Conscience, for

* Matth. 10. 37. || Rev. 21. 21.

the sake of obtaining them ; but abhors the Tho't of dishonest Gain.

This Quality then is absolutely necessary to him who hath the public Interest of a People, any way at his dispose, least he convert it to his own private Advantage. For as such an one always stands ready to squeeze himself into any Station, whereby he may get something, if it be but a little ; so every such Station he will make the most of, whatever the Public suffers thereby.

So that by this immoderate Desire of Gain, and sordid Love of the World, he not only *destroys his own Soul in Perdition*, but is also the Ruin of the public Interest ; when by Bribery and Oppression he makes a Breach upon his Oath, and the Vow he is under, to an impartial Administration of the Trust reposed in him.

He then that is mean and avaritious in his Desires of Wealth, is least of all fit for a public Station, * For, *for a Piece of Bread such a Man will transgress*. And let such an one pretend never so much to forward the Welfare of his People, by a prudent Management of their Treasury, whereby, tho' he recommend himself to their Approbation, as a careful Steward ; yet how often doth he thereby hazard those Interests and Privileges of a People, that are infinitely more valuable than the trifling Proportion of their Taxes & Estates, which he means to save, by his ill-tim'd and pretended Thrift and Frugality ? He then that is more saving of the Public Monies, than he is tender of the Privileges of a People, never can deserve that honourable Title

* Prov. 28. 21,

of, A Father to his Country, for a parsimonious and niggardly Patriot, will always be a Contradiction.

And thus I have consider'd some of those excellent Qualities, which are always necessary to such as have a public Trust committed to them, as the genuine Fruits and Effects of Religion. And so I have proved that such are the fittest of all others for the discharge of the Duties of a public Station. Hence the Proposition is evident, *That such as design others to Stations of public Trust, should have a principal Regard to their Integrity and Religion.* And thus I proceed to the

APPLICATION.

And here tho' I might mention many Things that naturally arise from what I have said, yet as the Time would fail me, I shall content my self with these that follow,

I. If a public Station be a Place of Trust, then we learn, *That all such should be the Subjects of our Prayers to God.*

Every Man who is in a public Station, hath some valuable Interest of his People, in some Degree, committed to his Care, by the neglect of which the Public will suffer more or less, according to the Importance of that Interest.

As every Man then, should be concern'd for the public Welfare, so should he present such in Prayer to God; for his Assistance & Direction with them, in all their Endeavours to advance such public Interests: Hence we have that Direction of the Apostle

posse to Timothy, * I exhort therefore, that Supplications, Prayers, Intercessions, and giving of Thanks be made — for Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life in all Godliness and Honesty. And we are to pray to God, because they are his Officers, such as he in his Providence hath set up; and therefore are we to apply to him to make them his Ministers to us for good. We are also to give Thanks to God for such, when our Interests, in general, flourish under their Administrations: And when this is the Case, it proceeds from a murmuring Spirit and Disposition in a People, and is a Proof of an unthankful and ungrateful Heart toward God, if, because every individual Affair doth not proceed according to their particular, and, perhaps, narrow Tho'ts of Things, they shall endeavour to form Parties, and stir up Murmurs and Complaints; thereby greatly disturbing the public Ease & Quiet, and ruffling the Smoothness of the Administration.

2. From what we have heard of the Trust that is committed to those, who are in public Station, we may argue, *That such should, in the most serious and solemn Manner, consider how they discharge the Trust committed to them.*

It is a certain Proof, that that Man is not fit for the Duties of a public Station, who thinks upon it only as a Place of Profit or Honour, without a serious Consideration of the Weight and Burden of it. For, tho' such Rewards may be his Encouragement, to accept of any Trust, yet (as this Affair has the Nature of a Compact, implicit at least) he ought to consider he receives them as Wages, for

some Service he is to do for his People, by the Office he sustains. And that, as he hath this Trust committed to him, by God in his Providence, so that he hath hereby a Talent put into his Hands, which God expects an Account of the Improvement of.

However then, such may not be accountable to Men, yet should they sadly think of it, that they must hereafter account with the Judge of all the Earth, what Service they have done for God and his People. For tho' we say of such with the Psalmist, Plal. 82. 6. *I have said, Ye are Gods: and all of you are Children of the most High:* By which awful Titles, we guard that Duty and Reverence we owe to them, while they are in their Stations: Yet should all such think with themselves, according to that in the 7.v. *That they shall die like Men.* Their distinguishing Honours will not secure them from that Death which is their Lot, because they are Men: And then shall they be equal with others, and upon a level with them in the Grave; divested of all the honourable Badges and Titles of their Offices; and alike liable to the impartial Examination and Sentence of the last Tribunal: And if they *† have done wrong* in their Administration, that *they shall receive for the wrong which they have done, and that there is no Respect of Persons.*

3. Must those, who have the Power of designing others to Places of public Trust, have a peculiar Regard to their Integrity and Religion, hence we learn, *Such ought themselves to be Men of these Qualities.*

The wise Man tells us, * *If a Ruler hearken to*

† 3 Col. 15. * Prov. 29. 12.

Lies, all his Servants are wicked. i. e. * If he be pleased with Flattery, or have any Delight in the Practise of Design and Falshood, all his Servants are wicked. For such an one will have little Regard to such as are Men of Integrity, nor make choice of them for his Officers. Besides, the Example of such an one will directly tend to the Corruption of such, as by their Post and Station, are oblig'd to please him. But when such are themselves Men of Integrity and Religion, then their Resolution will be according to that of the Psalmist, Psal. 101. 6. *Mine Eyes shall be upon the faithful of the Land, that they may dwell with me: He that walketh in a perfect way, he shall serve me.*

4. If those who have the Power of designing others to Places of Trust, should have a Regard to their Integrity and Religion, hence learn, *They ought to know them*; in some manner, either Personally, or in some other manner, to be satisfied they are such as may be confided in.

Tho' the discerning of Spirits, which was an extraordinary Gift to the primitive Church, and was a Fruit of the divine Inspiration; whereby the Hearts of Men were discover'd: As the Hypocrisy of *Ananias*, discover'd by *Peter*. *Acts* 3. The Faith of the impotent Man at *Lystra*, discovered by *Paul*, *Acts* 14. I say, Though this extraordinary Gift hath long since ceased, and we cannot pretend to know the Heart; yet by a nice and curious Observation of the Manners and Actions of Men, we may make a shrewd Conjecture how much they are to be trusted: Which kind of Sagacity is very requisite to such as are in Places of superior Power, who are to design others to Office. But this requires a personal Knowledge,

* Pool in Loc.

which indeed is the most full and perfect, and always rather to be chosen by such as communicate to others, any Part of their Rule and Authority: But as this is oftentimes impossible, so are such then to be judged of, according to their general Character. Such was the Care taken by *Moses* in his Appointment of others to Office. *Deut. 1. 15. I took Men known, and made them Heads over you.* That is, such as by their general Character were look'd upon as Men fit for that Station in the Government, which he had assign'd them to.

When, then, there is not this personal Knowledge, and their Character is various; the next wisest Thing is to consider the Qualities of such as vouch for them. For that Men will (generally speaking) recommend such as are like themselves: And the Man of Integrity and Uprightness of Heart will seldom sollicite, much less will be a *Sponsor*, for a Man of Falshood and Deceit. For it is the greatest Abuse of those in Authority, and deserves their highest Resentment, when Men, from their own little and private Views and Designs, have the Impudence to recommend to any Place of Trust and Importance, such unqualified Persons.

5. If such as are design'd to Places of public Trust should be Men of Religion, then *they must be such as have a reverential Regard to the public Worship of God.*

It is true, a Man may pretend the highest Reverence for the public Worship and Honour of God; and, as we have heard, make the most exact Profession of Religion; and yet have none at all: For *the Kingdom of Heaven, in Mens Heart, cometh not with Observation.* Not the keenest Search will discover the Hearts of Men, which ly hid to all Creatures,

tures, and are discoverable only by him *before whom all Things are naked and open.* But tho' the highest external Reverence, and the strictest Profession, will not prove Religion in the Heart, yet it will hold negatively, That he that hath no Reverence for the social, public Honour of God, is certainly not a Man of true Religion. For as the Man of Religion hath the Honour and Glory of God always near his Heart, so he will certainly endeavour to advance and promote it by all his Actions: And therefore, as he will gladly Covenant with God, in an explicit Manner, so will he continually wait upon him to do him reverence in his House, *when the Multitudes come up there to keep holy Day.*

It is necessary then, that the Man in a public Station should be a Man of reverential Regard to the social Worship & Honour of God in the World: For that, as the Externals of Religion are under his Guard and Protection, so will he be very slack both in promoting and executing the Laws that support them, when himself is a Delinquent.

And here, as to our committing the Guard of the Externals of Religion to such as are of own manner of Profession, which is tho't by many to be most expedient, I say; That tho' every Man ought to enjoy the Rights of a good Subject, that is one; notwithstanding his particular Sentiments of Religion, where the Principles of that Religion do not tend to the Destruction of his Loyalty and Obedience: And tho' it be abhorrent to christian Charity to imagine, true Religion is confin'd to such as are of our own Mode of Profession: Yet, when we think it most wise to choose rather to commit the Care of these religious Privileges (which we our selves think tend most of all others to advance Religion

Religion in Heart) to such as are of the same Profession with our selves, we cannot be fairly faulted by such as are yet most ready to blame us for it, unless they acknowledge, it would be for the Interest and Welfare of our Nation, that their *Test and Corporation Acts* should be repeal'd.

6. We learn from what we have heard, *That such as are in a public Station, should be Men of good Morals.*

As he that professeth Religion never so exactly, may be without the Religion of the Heart, so it is very certain that he may be so too, that is very exact in his external, moral Behaviour toward Men. But yet, when we have gone this length, when we have had a strict Regard to the Externals of Religion, and the good Life and Morals of him that is to wear a public Character, we can go no further. Then have we done all that God requires of us in that Affair, so far as Religion is concern'd in it; and must leave the Event to God.

Such an one as this, our Charity obliges us to think a Man of Religion; and such an one, whether he be one of true vital Piety or not, yet will generally stand upon the Side of Religion & Vertue.

But the Man of bad Morals is the least of all fit for a public Station; for as he that is in such a Post, hath both the Religion and the Morals of a People, very much under his Care and Direction, so he needs all possible Obligations to bind him to discharge faithfully that Trust committed to him, because in these Interests are included all the Happiness and Welfare of any People; so he that hath the Ties of Conscience upon him, lies under the strongest Bonds possible, to the Performance of his Duty.

But

But the immoral Man cannot have the Face to pretend he acts upon a Principle of Conscience, because he declares by his general Life, that *he Fears not God, nor Regards Man.*

With how ill a Grace must he pretend to act upon a Principle of Integrity and Uprightness, who is a Man of known Fallacy and Deceit? Is he fit to punish Prophanity & Irreligion, whose rash Tongue itself, often flies in his Maker's Face? Is he a proper Person to punish Intemperance, who is himself a Drunkard? Or how can he discourage Lewdness, who is a Man of insatiable Lust and Debauchery? And shall he pretend to discountenance Theft, Unrighteousness and Injustice, who is himself guilty of cheating and defrauding his Neighbour, or robbing the Public, which is the worst Theft and Injustice? Or how can he that is in the Legislature, have any Zeal in promoting and enacting any wholesome Laws against these Vices, when he knows himself shall be continually liable to the Sanctions of them?

7. And Lastly, From what we have heard of natural Integrity, we learn, *That that Disposition will be a valuable Addition to the religious Qualifications we have recommended.*

For a Man of such a Disposition will more easily, or rather with less Difficulty, be perswaded to act those several Duties, which we have consider'd as necessary to a Station of public Trust; while the Man of a different Byass, will find it much harder to bind himself to an uniform Practice of that Courage, Truth and Fidelity, which yet are the proper Fruits and Effects of true Religion.

For

For tho' the Design and Intent of Religion, be to correct all the Disorders and Depravities of the Soul, yet that Disorder and Error that we are naturally most inclin'd unto; or that *Sin which doth therefore most easily beset us*, will be the last corrected; or at least, such a Disposition will be always apt to discover itself, in some Measure, in our Actions, however the Heart may be truly sanctified.

So have I sometimes observ'd, such as have not only had a Name for Religion, but such as by their general Course of Life, according to their strict Profession, are well intitled to our Charity: yet having a natural Lurch to Cunning and Intrigue, have sometimes made such Breaches upon their Uprightness, as a Man of natural Integrity would have been asham'd of. And tho' afterwards they themselves were so too, and have had their Souls humbled for it; yet by such their Dissimulation have they not only dishonour'd Religion, but greatly hurt the Cause they were intrusted with.

But then, tho' Religion teaches and influences, produceth and binds fast upon us, that Integrity we have been speaking of, yet it is not what the World commonly calls Religion, that doth this. We commonly call him a religious Man, That as he makes Profession of it, so his general Life is agreeable to such his Profession; and we can tax him with no Immorality scarce, for that as to any Thing we can discover, he generally keeps a Conscience void of Offence towards God and towards Man: This we call a Man of Religion, and we ought to call him so, for we ought to think him so: But if after all this he be not so, as it is certain this may be the Case, notwithstanding our severest Scrutiny, for that true Religion is invisible, and a Thing of the Heart,

Heart, the Knowledge of which is the Prerogative of God alone? And then, the Actions of such a Man are not done in Purity of Conscience, and from a sincere Regard to his Duty toward God: And then, (it is evident) he has not those Ties and Obligations upon him, which he had depended upon; and therefore may loose himself from all the Bonds of his outward Profession, upon some large secular Advantage he may have in View.

And such a Man is certainly less to be depended upon, than he that hath that natural Inclination to Honesty & Uprightness, as we have before describ'd it. Upon the whole, it is evident, that this natural Disposition to Uprightness and Steadiness, will add to our Reasons for depending upon him that is, besides, a Man of Religion and Virtue.

I should now Conclude, but that the Reverence and Veneration I bear them, bids me first make an humble Address of what I have said, to the FATHERS of my Country:

TO YOUR EXCELLENCY, our Governour and Commander in Chief, the Honourable Board of Councillors, (*by whom I have been order'd to stand here to Day*) and to the Honourable House of Representatives.

For with YOU in general, (my FATHERS) lies the Power of appointing to every public Station, whether Civil or Military: And your joint Province it is this Day, to elect and confirm (according to the Privileges of the Royal Charter) the particular Persons of which, one Branch of our Legislature shall consist.

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The eternal God * *whose Kingdom is an everlasting Kingdom, and his Dominion from Generation to Generation*, who not only appoints the supream Governours of the Nations, but also, by his holy Providence, designs and marks out, every one that is subordinate to them, to their several Stations, hath given You the several Offices You sustain; and thereby hath committed a great & important Trust into your Hands: Even all the valuable Interests of this People of God are committed to your Care, whether they be Military, Civil or Religious: And as these several Interests will be promoted and advanced, or otherwise, according to the Behaviour of those, whom you appoint to the several Places of Trust in the Government: So it becomes your Duty to God and to this People, to fill the several public Offices with such Men as are best qualified for them, and most able to answer the Trust reposed in them; and therefore that those principal Qualities for these Stations, which we have insisted on, namely, Integrity and Religion, should be most of all regarded.

That as you appoint over the People, able Men, Men of Knowledge & Wisdom, so that they should especially be such as have the Welfare and best Interests of this People, near their Hearts: Such as according to your Wisdom, and political Sagacity, you discern to be Men of Steadiness, Truth and Virtue; Such also as are Men of true Religion, and a pure and upright Conscience, who will, of all others, be most likely to answer all the Ends of Government: Whom the People will most willingly obey, and according to whose good Example, they will be influenc'd to form their Conduct and Behaviour; and

* Dan. 4. 34.

who, by their wise Deportment, will reflect back upon you, a great deal of that Honour with which they shine, by your *direct* Influence upon them : Such also as will always make their Constituents most easy, while they hear no Complaints of their Male-Administration, but are from Time to Time refresh'd and delighted with the Accounts of their Truth and Fidelity.

For these Qualities, as we have heard, will enable a Man to do the Duties of every Station he sustains, and that whether Civil or Military.

YOUR EXCELLENCY, as Captain General, will have no Reason to repent your Favours to an Officer thus endowed ; for that, Courage and a wise Conduct, is the natural Produce of these Qualities : As such an one therefore will not rashly proceed to Action, where he hath little or no probability of Success ; but will Fore-cast all his Designs with Wisdom and Caution, so will he execute them with Firmness and Steadiness: And when in the *high Places of the Field*, he fights with Spirit and Bravery, because he thinks it his Duty. And all the empty Notions of Honour, which are commonly tho't good Reasons for being prodigal of Life, are but Madness in comparison with the Motives which the religious Man acts upon : And *there is no such Foundation for Intrepidity and Courage, as an upright Heart.*

Again, If we consider this Officer, as concern'd with the Wages and Subsistence of his Men : Integrity and Religion will be a sure defence against all Fraud and Deceit ; here will be no Danger of false Muster-Rolls, and charging the Public with Wages that were never earn'd ; but such an one will follow that Advice to the Souldiers, given by *John*

*Baptist, * Do violence to no Man, neither accuse any falsely, and be content with your Wages.*

Again, If you shall consider the public Officer, as in a civil Post and Station, and that whether in the legislative or executive Part of the Government; these Qualities, we have insisted on, are his Strength, his Beauty and Ornament.

Consider him as one of the Judges of his People, and how awful is he in the Execution of his Trust; the Malefactor trembles before him, as severely Just and Righteous; knowing that he will not forgive, when it is his Duty to punish; and that he will by no means clear the Guilty.

And on the other Hand, what Joy do the Injur'd and Oppressed conceive from these Qualities, when they come before him for Judgment: For such an one acts like *Job*, that perfect and upright Man, when he sat in the Seat of Judgment; and like him will have the Satisfaction of an happy Reflection upon his judicial Actions, as being done in Truth and Uprightness, when he saith with him, † *I delivered the Poor that cried, and the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish, came upon me: and I caused the Widow's Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lame. I was a Father to the Poor: and the Cause which I knew not, I searched out. And I brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth.*

Again, If we look upon this civil Officer as in the Legislature, and sitting at the Council Board;

* Luke 3. 19. † Job 29. 12, 13.

this Integrity and Religion gives him such a Lustre, as is incompatible to the brightest natural Qualities, the largest Knowledge, and the most sagacious Wisdom, when they are in the least shaded with Fal-lacy and Craft.

As such a Man will have a Zeal for God, so will he manifest it in his public Capacity, by a continual Concern for the Advancement of his Glory, and the perpetual Discountenance of Vice and Im-morality. Hence, he is studious in devising, and active in promoting, such Laws as are necessary in these Regards.

He hath the civil Liberties and Privileges of his People always upon his Mind, nor patiently bears any Appearance of the least Infringement of them. Such an one will appear in all his Actions at that Board, with Courage and Resolution; and is not so solicitous to know, whether his Votes and Debates there, be agreeable, either to the Chair, or to such as have Elected him to that Sta-tion, as whether they will issue in the Weal and Be-nefit of his People: Neither will he ever look up-on the Nomination of any Officer at the Board, as having any Claim to his affirmative Voice, unless he thinks him qualified for such a Trust.

And inasmuch, as the Constitution of all civil Officers, lies very much with that honourable Board, it is therefore highly necessary, that they should be Men of Integrity and Religion, who will certainly be the most likely to keep those out of any public Trust, that want those Qualities, which they them-selves have the greatest Regard to.

Moreover,

this

Moreover, As it is always the Advantage of the Administration, that the several Branches of the Legislature should act freely, without any influential Byas, from the other Part of it : And as the particular Persons that compose this Part of the Legislature, depend upon the other Two for their Existence : That they may nevertheless act independently and freely, it is necessary they should act upon a Principle of Conscience, and therefore should be Men of Integrity and Religion.

Besides, These Qualities will very much free them from a great deal of Trouble and Uneasiness, which they are always liable to, from the very nature of the Constitution of this Government : For that, as the other Parts of the Legislature do not always agree, so the Man of Artifice and Insincerity, that more values his Seat at that Board, than the Interest of his People, will be oftentimes (notwithstanding all his Art of Dissimulation) in the utmost Perplexity how to act, so as to please the one, and not offend the other.

But as the Man of Integrity hath not these Ends in view, but rather the Satisfaction of his own Conscience, in these his public Actions: He will be at no loss with himself, but speak the Sentiments of his Mind freely, & act in the Uprightness of his Heart; believing it will be his Honour, if he be afterward either *neglected or frown'd upon*, for his Steadiness and Sincerity.

Upon the whole, Suffer me, my FATHERS, (for I speak in the Name of God) suffer me to insist upon it as your absolute Duty, and as you will answer it to the Judge of all the Earth, to appoint to the Offices of public Concern, such are endowed with those Qualities we have so much insisted on.

Particularly,

Particularly, That you unite in the strongest Endeavours, that the Electors this Day may have a peculiar Regard to them ; *That the honourable Board should consist of Men of Integrity, and Religion* ; who as they have very much the Guard of the royal Prerogative, as well as the Care of the Interests and Privileges of the People, so will have a just and upright Regard to them both : which very much tends to establish the Peace and Quiet of the Administration. † *So shall our Officers be Peace, and our Exactors Righteousness.* * *So shall our Judges be as at the first, and our Counsellors as at the beginning, and we called the the City of Righteousness, the faithful City.*

And now, may the God of Truth and Faithfulness, the God of Peace and Love, so influence the Affairs of this Day, that all sinister Views and Designs being laid aside, there may be such an happy Unanimity, in the several Elections, as shall make a large Accession to the Joys of this Day of the Gladness of our Hearts.

† *Isai. 60. 17.* * *Isai. 1. 26.*

F I N I S.



An Election Sermon
 June 27. 1764

Particularly, that you unite in the
 endeavour, that the Electors this Day may have
 peculiar regard to them; That the Electors who as
 should consist of Men of Integrity and Religion; who as
 they have very much the Guard of the Republic
 gave, as well as the Care of the Liberties and the
 Village of the People, to will have a just and
 right regard to them both; which very much tends
 to establish the Peace and Order of the American
 Union. I shall not say more, but I shall say no more
 Righteousness. I shall say no more, but I shall say
 and I shall say no more, but I shall say no more
 the City of righteousness, the City of

And now, may the Lord
 not, the God of Peace and Love, to influence the
 Affairs of this Day, that all faithful Views and Desires
 being laid aside, there may be such an happy
 unanimity in the several Elections, as shall make
 a just Accession to the Joy of this Day of the
 Glorious of our Country.

1764. June 27. 1764.

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